UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

Christmas 1920

By ANGELA MORGAN

The Appeal of the Barbizon Painters

By FRANCIS NEILSON

The Great Society

By JOHN HERMAN RANDALL

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVI THURSDAY, DECEMBER 23, 1920 NUMBER 14

CHRISTMAS 1920.

(Written especially for UNITY)

By Angela Morgan

Christmas! And every tongue athrill
With songs of "Peace on earth, good will!"
Yet in the shadow of the cross
The stricken nations mourn their loss,
While maddened mothers tear the breast
For famished little babes at rest.

Christmas! And people blinded yet
By fears the race may not forget.
By cant, and prejudice and strife
That pour their venom into life.
And over all the earth's unrest
The trumpeting of wrong's behest—
The shrilling of remorseless greed—
"What matters it if others need?"

Christmas! And homes that hail the birth
Of tender souls upon the earth
Where usury and malice grind
The helpless children of mankind.
O Christ, who standest now as then
Weeping above the ways of men,
When shall the glory of the creeds
Enter the warp of human deeds?
When shall the selfish heart grow warm
With love that feels another's harm;
When shall the soul be torn in twain
With sorrow for another's pain?
God, help thy sundered race to see,
What kills my brother killeth me!

Christmas is at hand! Have you sent in your gift to UNITY—a contribution to its support, a subscription for a friend or your minister or your town library, a renewal of your own subscription? UNITY is ambitious to start the new year with the largest subscription list and the amplest resources in its history. Have you helped? If not, will you help today?

This is "Merry Christmas"—and we bid everybody to make it as merry a holiday, and therefore holyday, as possible. The world needs cheering up—never more so; and this is the chosen time to accomplish it. Let us fill our homes with a love that shall endure throughout the coming year, and banish hence all bickerings, jealousies and petty spites! Let us reach out beyond our homes, and bless our friends with quickened affection, and our enemies (if we have any) with forgiveness! Let us consider our relations with our fellow-men, in business, industry, politics and general society, and set them afresh to the standard of the Golden Rule! Let us consecrate our joys to service, and our sorrows to pity. Let us cease our hates, and purge our souls of prejudice and fear. Let us "put away all bitterness, and wrath, and anger, and clamor, and evil speaking, . . . with all malice, and be kind one to another, tender-hearted, forgiving one another." If this will not cheer the world, we know of nothing that will. More than all expensive offerings, purchased with gold and silver, will this gift to men of an "understanding heart" do the work of Christ this day. Merry Christmas, friends, in the name of him who loved men, and went about among them, doing good!

This year, as last year, the most conspicuous feature of the Christmastide is the misery, not the happiness, of human kind. We have our domestic problem of woe in the mounting tide of unemployment and consequent poverty. But we are as the blessed of heaven in comparison with the multitudes in Europe and Asia who are stricken unto death with cold, hunger and disease. From Germany, Hungary, Austria, Russia, Poland, Armenia and the Near East, and now from China, there come such reports of suffering and squalor as the world has not known since the darkness of the Middle Ages. Millions of men, women and especially children, are doomed to perish this winter from famine and pestilence. In vast areas, whole populations will be extinguished if relief is not forthcoming. Of this relief of money, food and medical supplies, America, as the richest country in the world and the one least stricken by the ills of war, must give the bulk. Let no American citizen survey his Christmas tree, or sit down to his Christmas dinner, who has not given "until it hurts" to the Near East Relief, to Hoover's fund for the children of Europe, or to *The Christian Herald's* fund for the starving millions of China. Ten (10) dollars, we are told, will keep a child alive this winter. Is this too much for each and all of us to give for the sake of "one of these little ones"?

What more appropriate event could transpire this Christmas season than the granting of general amnesty to the political offenders now imprisoned in this country! Such amnesty is frequently bestowed when kings are crowned and military conquerors received in triumph from the battlefield. Why is it not equally fitting to have such an act of courtesy occasioned by the recurrence of the day dedicated to the blessed memory of the Nazarene? Can we imagine anybody having a heart so black with hate and fear as to protest if this thing were done? Would not a great ma-

jority of American citizens feel only relief that the sufferings of some few men were being ended, and would they not keep the Christmas Day with a holier and gladder feeling at the thought that there was some pity in the hearts even of goverment officials? And could any act do more to retrieve the lost reputation of the President, and end his public career with something other than tragedy? We cannot get away from the feeling that if Jesus were the arbitor in these cases, he would open wide the prison doors. Whatever our prejudices and fears, should not his will be done on this one day, to the end of "Peace on earth, goodwill to men"?

For friends and followers of Jenkin Lloyd Jones there can be no more fitting observance of the Christmas season than a generous contribution to the fund of $25,000 which is being raised for the endowment of a chair in his memory at Lincoln Memorial University. It needs no word of ours at this late date to remind the readers of UNITY of Mr. Jones's devotion to Abraham Lincoln, and of his especial devotion to this university dedicated to Lincoln's memory. There never was a happier thought than that of having a Jenkin Lloyd Jones Chair permanently endowed at this university; and there is no nobler task awaiting completion at this moment than the raising of the required fund. A letter from Dr. George A. Hubbell, President of Lincoln Memorial University, announces, "We have in cash, good notes and Liberty bonds a little more than $12,000. Other pledges, written or definitely indicated, will carry us well toward $20,000. We all count it a matter of honor as well as of business to clear up the matter this month, and certain conditional pledges would be greatly helped if we were a little nearer the goal. . . . Please take a hand with us if you can." This call is to all of us, dear friends. The editors of UNITY have done their part, and they now ask all other admirers of Jenkin Lloyd Jones to do the same. Let not this Christmas season pass without sending a check to President Hubbell at Harrogate, Tennessee!

Disarmament is one of the themes which unescapably comes to mind at Christmas time. For what greater anomaly can be conceived than a world, *armed to the teeth,* singing the praises of him who has been fitly called "The Prince of Peace"? It is deplorable, after such an experience as this which has afflicted mankind wellnigh unto death, to find the same old fallacious arguments for "preparedness" still doing business, the same old competitions in armies and navies still exhausting the resources of nations, and new horrors of destruction being feverishly devised in the secret laboratories of chemists and electricians. The Assembly of the League of Nations did nothing so nobly, perhaps, as to establish a commission upon this question; but beyond the usual formulation of pious hopes, little seems to have been achieved. And yet

> The time draws near the birth of Christ,
> The moon is hid, the night is still;
> A single church below the hill
> Is pealing, folded in the mist.

Will this madness never end? Will the peoples of the world be forever content to be enslaved to these vast armaments which impoverish them in peace and destroy them in war? Is there no great leader to rise up and end this abomination, as Garrison ended slavery in America? To disarm the nations, to beat their swords into ploughshares and their spears into pruning hooks, this is the one great reform still waiting to be done; and the man, or men, who will accomplish this task will enter upon an immortality more lustrous far than any yet achieved by the mightiest heroes of human history.

The meetings of the Assembly of the League of Nations at Geneva have not been discussed in these columns, because they have seemed to us to be of no importance. Outwardly there has been a fine show of co-operative action; it has really seemed as though something like internationalism were beginning to appear. But any careful reading of the censored reports which have come to this country, reveals unmistakably the fact that the League is just what its critics have always said it was—an agency, absolutely in the control of the great Powers, for the safeguarding of their mutual imperialistic interests. Whenever the Assembly was doing nothing, it was free to do what it would; whenever the Assembly proposed real action, it was promptly checked. When amendments were proposed by Argentina, for example, not even dicussion was allowed. When the small nations sought to give Armenia a place at the council table, England interposed objection. All proposals on behalf of Germany were of course negatived by France. The one hopeful sign was the refusal of Canada, Australia and other of the smaller countries to sit silent under these outrages; the withdrawal of Argentina was a superb rebuke. But this discontent and protest was itself the measure of the helplessness of all but the "big Four." That the Assembly could function at all, may be regarded as remarkable. But something much more than going through the motions is essential, if we are to accomplish anything looking toward international justice and peace.

UNITY has been delinquent in failing to make mention of the action of Dr. Frederick Soddy, Professor of Chemistry at Oxford, in refusing to accept an invitation from the British War Office to become an

associate member on a Committee on Chemical Warfare Research and Experiment. Dr. Soddy states his opinion that universities and their professors stand for something higher and nobler than the national relationships of existing governments. Furthermore he labors under the impression that it is the business of scientists to work for the preservation, not for the annihilation, of the human race. It is to us an extraordinary commentary on the existing state of international affairs that Dr. Soddy's action should stir world-wide comment, and be regarded on nearly every hand as most exceptional. Warfare today consists very largely in the application of scientific methods to the business of universal destruction. Are there no colleagues of Dr. Soddy to join him in ending this foul disgrace, and thus lifting science from the service of death to the service of life, to which it was nobly appointed in the beginning?

The Union Theological Seminary has announced an important new departure in the organization of its so-called "Department of Home Service," description of which was recently published in our columns. Union has long ranked among the ablest and most progressive of the theological schools, and this new step is only one more evidence of its successful determination to keep in touch with the most advanced religious developments of the time. One feature of the new department, however, bothers us. "Instruction will be provided in such branches as the following," says the official announcement, " . . . the opportunity offered by the Chaplaincy of the Army and Navy, *a field that must receive increasing attention from religious leaders.*" Why? Is this the Seminary's way of announcing its conviction that the next war is already on the road? Is this a proclamation that armies and navies, like the poor, we are to have always with us, and more even in the future than in the past? Do servants and teachers of Christ thus despair of the world, and teach their neophytes that their work is to be done increasingly beneath the rod of Cæsar? We are frankly grieved to hear this pronouncement coming from such a school as Union. We believe that it misrepresents its spirit, and betrays its faith. Some one who should have known better has been careless!

On the evening of Saturday, November 6, 1920, there appeared in the Boston *Transcript* the following remarkable advertisement:

Minister Seeks Position.—I seek opportunities to preach and should like a pastorate. I refer, without permission, to any Unitarian minister that knows me, and to any member of the Unitarian churches in Scituate and in Marshfield Hills—for which I preached some months—and in Melrose, of which I was the minister from April, 1915, to July, 1917, when a majority of the parish would no longer tolerate my opposition to war. I opposed the last war. I shall oppose the next war. But I think that between wars I can serve a Unitarian Church acceptably.

HENRY W. PINKHAM.

There is a directness about this advertisement which is refreshing; there are implications also which are well worth pondering. It is evident that Mr. Pinkham, whose sufferings during the period of the war were in direct proportion to his spiritual courage and fidelity, assumes that, as a pacifist, he could not serve a Unitarian Church acceptably during any war that may come in the future. He is undoubtedly right in this assumption, if experience is any criterion. The Unitarian churches of this country, like all the other so-called Christian churches, tumbled over themselves to support the Great War. They asked no questions, made no reservations; but, like little puppy dogs, came to heel the moment that the government spoke. In defiance of the best spiritual traditions of Christian history, they affirmed that their first obedience was not to God but to the state. In the "next war," wherever it may be, and however iniquitous its character, the same thing will undoubtedly happen. Mr. Pinkham is wise in cherishing no illusions in this regard. But is there not something of an illusion in his hope that "between wars" he can find acceptance in a parish? We wish with all our heart that this were so, and that he might, therefore, receive a favorable response to his advertisement. Such response would help to revive our faith in organized religion. Mr. Pinkham, however, is an uncompromising Christian, and we therefore fear that the chances are all against him.

It is interesting to note, in these days of celebration of the Pilgrim Tercentenary Anniversary, that the Pilgrim fathers were forerunners of the idea of community religion. These sturdy Christians interpreted their gospel in terms of a divine society, the Kingdom of God, to be set up here and now upon the earth. This Kingdom was to be established by the church, which was itself regarded by them as the center of all community life—social, economic and political. Nothing that concerned the well-being of mankind was foreign to the church's interests and activities. Dr. Charles Stelzle, in an article on "The Pilgrims and the Social Order" in a recent issue of the *Survey*, says, "It was a common practice (of the Pilgrims) to have the entire congregation remain after the regular preaching service to discuss some public question." Religion, in other words, was to them a public matter; and all public matters were only so many opportunities for the application of religion. The state and the church were a single unit; or, at the least, separate expressions of the same communal life. Here, as in so many other things, we

discover that our newest ideas are after all very old. In advancing the cause of the community church, we are only advocating on a somewhat higher and more modern plane the concept which was central to the whole thought and life of the noble Pilgrim band.

The Appeal of the Barbizon Painters

Waiting one Sunday last summer in the shadow of the portals for the doors of the Metropolitan Museum of Art to open, I watched the crowd gather—men, women and children, and I heard some speak of what they had come to see. Not all the tongues spoken there in the space of fifteen minutes were familiar to me, but French was spoken by two women and a youth who were eager to see the new rooms devoted to Greek sculpture, pottery and metals. An Italian in charge of two young girls carried on an animated conversation about Benvenuto Cellini's cup. A larger group of people, evidently containing several visitors to New York, spoke a strange language, though a woman of Slavic feature and manner discoursed now and then in good English with her mother, an elderly lady, in whose mild eyes shone much of the grace with which she had accepted life in the new world. She fascinated me, this product of Eastern Europe, for she revealed a patience and a strength quite alien to ourselves. The signs of burdensome labor were upon her shoulders and her arms, the marks the peasant woman bears when she has reared her flock and given her sweat to the greedy soil. "Wait—they will open," she said to her daughter, with a world of resignation in tone and manner. And then she turned to her guests and spoke to them in a strange tongue. Still, I caught words which indicated the drift of the conversation: Raphael, Lenbach, Rodin, etc., names of artists. Then the thought came to me that these people, sprung from the womb of Europe, were in character and purpose not unlike the exhibition we had assembled to see. They were of the nations, and each person bore the stamp of race and culture, just as the pictures and marbles inside, each one bearing the unmistakable imprint of its origin.

Gathered from nearly all parts of the world were specimens in that wonderful collection representing not only the schools but the various stages of development in art itself, and under one roof there was everywhere revealed the desire of the collectors to bring about order and harmony under a simple system. My mind dwelt on the position of the people and their relationship to America, and, visionary though I was for a moment, there seemed to me no good reason why each human specimen sent to our shores should not enter America and find a place of security and rest as easily and simply as a work of art. For these people are the makers of art, and they are the material of artists. Each contains multitudes, as Whitman would say; immeasurable possibilities of learning, culture, and refinement; depths unplumbed yet of spiritual treasures which only art can sound, only the artist can touch.

The doors opened and I took my stand in the great hall where I could watch the visitors enter and see them find their way about. Most of the people turned to the right and passed into the new wing containing the magnificent Egyptian collection. Others went to the south wing where the Greek and Roman exhibition is to be seen. Few seemed to hesitate, to ask directions from the attendant; it was a crowd which for the most part knew its way about, and what it went to see. I went there for rest, and to revive some memories which were lively enough thirty years ago when the Metropolitan was in its youth, for there are pictures which soothe the spirit and give it refreshment just as surely and effectively as a symphony exquisitely played, as, for instance, Beethoven's Fourth or Brahm's Second. And there is music in pictures; indeed, the symphony is a scheme of harmony and color not confined to melodic sound only. I know marbles which speak to me in terms of music, they speak to me the language of the symphony. So I find in pictures that solace, that spiritual satisfaction which all music lovers find in the symphony. But how manifold are the characters, the scenes, the strains, which yield that satisfaction, and how often the spirit seems to rebel against the once favored theme and seeks repose elsewhere. Waywardly it goes sometimes, when things are out of joint, on its own quest and finds repose where least expected. So it was that day, moving with the crowd, from picture to picture, without repose until I came to rest before Daubigny's "Evening." How cool, how inviting the kind shadows about the simple old farmhouses skirting the banks of the calm stream. Outside in the avenue it was hot and noisy; the dust swirled on the paths as the traffic swept by. The contrast was complete, for in Daubigny's picture I saw another world, and its atmosphere seemed to envelope me. I was drawn into a land of frugal joys and natural sorrows, where folk of patient toil passed on, generation after generation, the immemorial art of agriculture in unbroken line. From them, always so near earth, and therefore nearer heaven, the writer, the musician, the philosopher, the scientist, the painter, the sculptor, sprang forth to illumine life by adding one thing more to the sum of human happiness. These people, the salt of the earth, the patient folk, who carry our world like Atlas upon their bowed and kindly shoulders, are the stuff from which Apollonius shapes the true artist whose work unites us all.

The men of the Barbizon School realized in their

works the great fundamental, the spiritual and economic essentials of the folk, whose lives, habitations, labors and retreats they pictured in a thousand ways for us. They were men who sought their inspiration far away from the turmoil of cities: Daubigny, the lonely painter, clung to the River Oise, and its fertile lands, as if they were the very source of his inspiration; Millet, who shook the dust of Paris from him, saying, "Once I set my feet on grass I shall be free," returned to his native place to do his best work; Corot sought seclusion at Ville d'Avray, among the willows; and Diaz and Rousseau penetrated to the depths of the Forest of Fontainebleau.

Some one has called the Barbizon painters "essentialists" in contradistinction to the "impressionists." It is true they found harmony and beauty in the heart of nature. The stream and the forest were their companions, and their language one tongue, simple, understandable, and clear. The atmosphere in Rousseau's symphony of early morning is known to every one who has found joy in the sunshot mist which drinks up the dews of night; in the picture the figure of a fisherman is sufficient to interpret this scene of plenty and peaceful life. They persuade us, these painters, to see the real heart of nature for ourselves. Persuasion is a secret of the Barbizon School, as it was with their harbingers Bonington, Constable, Turner, and Gainsborough. They all knew we must be drawn back to essential things by spiritual appeal, they knew that compulsion makes the spirit rebellious, or contracts and hardens it, and that expansion of spirit is only possible by the exercise of the art of persuasion. The folk heed the message these men bring, for somehow they have divined a surer method of restoring us to peace and freedom than that in vogue with statesmen. These men have spoken to the old saints of the forest and they have learned, perhaps as Hesiod did, that in the heart of trees there is a soul—Hamadryad—which reveals its wisdom to folk who have learned the melody the winds sing in the branches. Millet knew all this. He spoke to the great oaks, and beeches, and elms, and they understood him. They conversed with him, just as his pictures converse with us. Look at his "Autumn" and know the gaunt, leafless tree is resting and will come to bud again in the Spring. "Wait—they will open," as the patient old lady said to her daughter. All doors open—in time. And Millet in "The Sower" gives us his assurance for it. Diaz, too, in each of the fifteen scenes hanging in this gallery, most convincingly tells the same story, but with different treatment and by other interpretations not less noble and beautiful. Look at his "Woodland Pool and Figure," and note the woman carrying a heavy burden on her back; human toil, in its most degrading form, in the midst of nature's loveliness. There has been a storm; the rain soaked trees glisten in a burst of sunlight, reminding one of Constable's mature work. Then another interpreter of life among the people is Troyon. Eight fine examples of his work are to be seen at the Metropolitan. All scenes of the patient people, the generous cattle, and the kindly earth, benign mother of us all.

When I realized that I had been moving from room to room, from picture to picture, with a group of work-a-day folk, I was struck with the notion that the "Men of Thirty," as these painters are sometimes called, always succeed in reaching the heart and mind of people who have not wholly lost touch with nature, and it seemed to me the men of the Barbizon School make a greater appeal to the soul of common folk than artists who win approval from "the few ever seeking something strangely new." The Barbizon artists knew the folk; they went near to them, held their hands, saw their toil, learned how their lives were spent, entered into their aspirations, partook of their sorrows and their joys. The kinship was complete, for the artists themselves were just common folk ennobled by art. Most of them served an apprenticeship in all the drudgery of the outer workshops of art before crossing the threshold of the studio. Then each went straight to the heart of nature, to the folk of the field, the stream, and the forest, for inspiration.

FRANCIS NEILSON.

A CHRISTMAS HYMN
for
THE COMMUNITY CHURCH

We do not bring Thee frankincense
Nor gifts of wealth or fame;
We do not bring Thee walls of stone
Erected in Thy name

Our gift is simple human hearts
Of men and women free,
Who in the bonds of fellowship
Do find and worship Thee.

In searching ever, for Thy truth,
In championing th' opprest,
In work for every holy cause
We feel Thy spirit blest.

'Tis love and common service
Of a poor world sad and worn
That at Thy feet, dear Christ-child,
We lay this Christmas morn.

Boston, Mass. GERTRUDE L. WINSLOW.

Why should the warm and glowing sense of kindliness
That comes with Christmastide
Be still denied
The bigger urge of larger love that struggles to express
God's newest gift, but dimly understood,—
Man's swift unfolding brotherhood?

J. J. DONNELLY.

THE PULPIT

The Great Society: How Long Can it Wear its Old Garments?

John Herman Randall, Associate Minister of the Community Church

I.

There are many minds that are earnestly seeking for the secret of the universal unrest that fills the world today. Even the most unthinking cannot fail to ask the question: What's wrong with the world? And I am profoundly impressed that the greatest need just now is for more light and less heat,—more of the light of clear thinking, of genuine insight and of sympathetic understanding, and less of the heat of crimination and recrimination, of mere denunciation, of prejudice and bitterness. We shall never discover the causes of our troubles so long as our attention is centered on surface grievances. The difficulty lies much deeper than that; it goes down to the very foundations upon which we are living our life today.

There are those who declare that the world has gone mad, and if you mean by madness, a blind, unreasoning attempt to muddle things through, regardless of right or principle or ideal, why then the world is mad. But, for the most part, it has always been mad in this sense, or else foolishly stupid, however you may prefer to describe it. There are those also who are strongly convinced that the world is growing steadily worse morally. But human nature is pretty much what it has been, with a mixture of good and bad impulses, and it is difficult to believe that, as a whole, men and women are worse than formerly. To attribute the world-unrest to either madness or badness is only a superficial dealing with the problem.

Then we are being told constantly that the present unrest is due to the war, or to the excessive demands of labor, or to radical agitation. But if these are our only explanations, we are surely confusing immediate causes with primary ones. The war itself was the product of previous conditions, the demands of labor grow out of natural causes, and certainly the so-called radical agitation is not itself uncaused. All these have undoubtedly contributed tremendously to the present unrest, but they are themselves the expression of a deeper underlying unrest that has existed, and has been growing more apparent in the life of humanity for many years.

In Carlyle's "Sartor Resartus," one of the great books of the nineteenth century, I believe we find the clue to the real meaning of our problem. In his quaint Philosophy of Clothes, Carlyle points out that just as all the garments we wear are, sooner or later, outgrown or become threadbare and have to be patched or else discarded for new and more fitting garments, even so it is with all the institutions, systems, laws, customs, beliefs and ideals in which man has from time to time arrayed himself. Even the best of them are at length outgrown and become old-fashioned and obsolete; they cease to fulfil the original purpose for which they were intended. So that the time inevitably comes when man must discard these outworn or outgrown institutions, systems, laws and beliefs, and fashion for himself garments more fitting to his present-day needs.

Carlyle and a few other prophetic souls only saw fifty years or more ago what most intelligent men have come to see clearly today. And since Carlyle's time, these nondescript garments of civilization have steadily been becoming more threadbare and delapidated than when he wrote. The simple fact is that humanity has been fast outgrowing the forms, institutions and beliefs that have been handed down from the past. The garments of a nineteenth century civilization are no longer suitable to, nor do they fit, the life of today. For man himself has been constantly growing and changing far more rapidly than have the forms of the civilization under which he lives his life.

Graham Wallas in his well-known recent book describes most clearly the new Great Society that has come into existence during the last one hundred years, due to the Industrial Revolution. Since the invention of machinery the external conditions of civilized life have been transformed by a series of inventions which have abolished the old limits to the creation of mechanical force, the carriage of men and goods, and communication by written and spoken words. One effect of this transformation is a general change of social scale. Men find themselves working and thinking and feeling in relation to an environment which, both in its world-wide extension and its intimate connection with all sides of human existence, is without precedent in the history of the world. In those countries where the transformation first began a majority of the inhabitants already live either in huge commercial cities, or in closely populated industrial districts threaded by systems of mechanical traction and covering hundreds of square miles. These cities and districts are only parts of highly organized national states, each with fifty or a hundred million inhabitants; and these states are themselves every year drawn more effectively into a general system of international relationships.

Let our own country suffice as a striking illustration of this new Society. One hundred years ago the population of the United States was, in round figures, 5,000,000; today it is 105,000,000. A hundred years ago it was chiefly agricultural and the cities were few and comparatively unimportant. Today, according to the last census, more than fifty per cent of the people live in cities, and over ten per cent of the entire population of the country live in the three leading cities—New York, Philadelphia and Chicago. A hundred years ago the population of New York City was 30,000; today it is 6,000,000. Similar changes have been taking place in all industrial countries, and a little reflection is sufficient to reveal the tremendous significance of this new Great Society which has been called into being by the Industrial Revolution of a hundred years ago. Ever since history began, men were related to one another as individuals. But now the every-day relationships of men are largely with great impersonal concerns, with complex organizations and firmly welded groups, not with other individual men. It is no wonder that President Wilson in his book, "The New Freedom," calls this "nothing short of a new social age, a new era of human relationships, a new stage setting for the drama of life."

When we remember the comparatively slight changes that have taken place in governments, in institutions and systems and laws during the period of the development of this new Great Society, it should not be difficult to realize how inevitable it was that this Great Society should steadily have outgrown the

old garments of an earlier civilization, and how the present deep and widely prevalent unrest throughout the world is due to the fact that this new Great Society is still making frantic efforts to wear the garments that were once new and fitting but that have now become outworn and utterly inadequate to the needs and demands of today.

Let us attempt to illustrate these conditions that, in the deeper sense, underlie the unrest of the world today, and, first, as they apply to the Economic System under which men live their lives. There are some people who seem to think that the present economic system was foisted upon society by a few men who had deliberately made up their minds to exploit mankind for the sake of their own private gain. But nothing could be farther from the truth. The system grew up naturally in response to certain vital needs of that time. And with all the faults and wrongs that the system contains for us of today, it was probably, under all the circumstances, the best system for those earlier times. We must remember the exact nature of the problem that presented itself to the men of that day. With the invention of machinery, the doors were thrown wide open for mechanical creation of all sorts of goods, on a scale never before dreamed of.

The immediate problem, therefore, was to interest men who had money and brains, stimulate them to the task of building factories, installing the new machinery and organizing the plant. In addition, access to the raw materials must be obtained, and this meant the building of railroads and steamship lines and the opening up of communications to the hitherto inaccessible portions of the earth. In a word, the great immediate problem a hundred years ago was the problem of production, that is, the getting of the new industry started as rapidly and as generally as possible. It was not the problem of labor, for there was a great surplus of workers. Neither was it then the problem of distribution, for the demand for the new goods was for some time out of all proportion to the supply. It was primarily a problem of physical production.

Now the system, both in theory and in practice, that grew up then, and that still persists, contained four fundamental principles that may be stated as follows: (1) Private Control of the Means of Production. (2) Free Competition. (3) Freedom from Government Restrictions. (4) Free Contract. These principles still underlie our economic system today. But what we need to see is how naturally, under all the conditions, this particular system came into existence, in view of the fundamental problem that had to be met.

At that time the first necessity was to stimulate the interest of men, who had money and talent to invest, in the development of the new industry. The system of private control which had grown up naturally in the former method of domestic production proved highly successful in furnishing incentives to men of talent and means to now dedicate themselves and their capital to developing the new methods of machinery production. And thus it was that the motive for the development of the industrial side of the new society came to be almost wholly the desire of the individual to make profits. As a matter of fact, this profit incentive, with its accompanying system of private control, did result in the satisfaction of society's main interest at that time—the building up of the machine basis of production.

In the same way the principle of Free Competition tended both to stimulate men to produce as large a volume of goods as possible and as cheaply as was consistent with profit making, and at the same time it served the best interests of society, thus meeting the problem of that day in a natural way.

Freedom from government restrictions also came about naturally through the fact of the inheritance from the past of a vast number of minute and complicated restrictions as to the carrying on of all industries. These rules have been laid down by the old Trade Guilds and also by the governments with a view of standardizing the quality of the goods made. Colbert, in France, promulgated forty volumes of rules and restrictions applying simply to the making of cloth. But with the new machine methods, these old rules were utterly inadequate, and the new type of manufacturer felt himself limited and hampered in the development of the new technology of production, and he soon saw that unless all these old restrictions could be abolished, his business would be crushed. Thus the removal of these government restrictions that had been formulated for methods that had now been superseded, left industry free to develop its new methods untrammeled by the past, and in the same way served the best interests of society. Other restrictions that met the needs as long as industry was purely a local thing were also seen to be inadequate and detrimental, now that industry was beginning to assume national scope.

The principle of Free Contract between the employer and employe was again most natural, inasmuch as each manufacturer gathered his individual workers about him to help him run his factory. There was no association of employers on the one hand, nor labor union on the other. The old Trade Guilds had either fallen into decay or had been abolished, as in England, by the government. The relations between employer and employe were therefore on a purely individual basis, and Free Contract was the natural way to meet the problem presented.

Thus we see that the economic system that grew up with the coming of the new industrial age was not maliciously planned or deliberately devised. If it was not the best system conceivable, it nevertheless came as a natural response to the needs of that time; it met the immediate problem of stimulating and developing the new machine industry; and, on the whole, it served the best interests of society at least for a time.

But one hundred years have rolled by since these economic garments were fashioned and we are still more or less unsuccessfully trying to wear them, and seeking to make ourselves believe that they are still fitting for our needs today. Have they been outgrown and are they no longer adequate for man's life? To answer this question intelligenty we must first compare the problem which we face today with the problem of a hundred years ago.

Then it was the problem of physical production. Now it is still a problem of production, though in an entirely different aspect, and it is also the problem of distribution. It is no longer the problem of building factories, installing the machines and securing the raw materials—that is, the physical side of production; but it is the human side of the problem, that is, how

to secure the fullest measure of co-operation and develop the highest degree of efficiency in the worker. And the solution of this problem is vastly more difficult than the merely physical problem. In the second place, the modern problem involves the distribution of the product in such an equitable way as to best serve the interests of society as a whole. Let us see how the old economic garments fit this distinctly new problem.

The great need today is to furnish genuine incentives to the worker to be his best and to do his utmost, and also to awaken in him the fullest measure of co-operation. To this end all modern schemes of personnel, management, and the like, are directed. But what real or vital incentive can there be under the principle of Private Control, where the worker has no share in the profits and no voice in the conditions under which he works? Under this old principle the human nature of the worker is disregarded and the motives that appeal to him most strongly are ignored. So long as labor was willing to be treated simply as a tool of production, subject to the beck or call of the employer, this present problem did not loom so large. But today, the worker knows himself to be primarily a human being, entitled to all the rights and privileges of any other human being, and as such, he cannot give his best nor will he be inclined to any very large degree of co-operation until he feels that he is also sharing some of the responsibility of the business to which he feels he is rightly entitled. It is this fundamental human need that lies at the basis of the increasing demand on the part of labor for some share in the control of the means of production and a larger part in the product itself. The principle of Private Control, which still prevails, utterly ignores this human need, and thus fails to meet in any true sense the problem we face today.

Free Competition is still supposed to exist, in theory, but in fact we all know that it has practically disappeared. As industries multiplied, the competition became ever more keen and bitter, until, finally, it became necessary to form associations or combinations of allied industries in order to keep prices high enough to insure a sufficient profit. These combinations grew steadily larger until they culminated in the gigantic Trust of modern times, and free competition in the old sense became a thing of the past. This has thrown the doors open for profiteering along all lines, which no one even attempts to conceal. "As much as the gullible public will stand" is the slogan of the hour.

As respects the third principle, of freedom from government restrictions, the problem today seems to be reversed. It is not so much the problem of how to keep the restricting hand of government off of industry as how to keep the crippling hand of industry off of government. With the tremendous growth of the large industries and the centralization of such vast amounts of capital in the hands of the few, the growing tendency has been for "Big Business" to become the invisible power behind the political state, to the sure ruination of all political ideals.

The principle of Free Contract is obsolete today for the simple reason that the problem no longer consists in adjusting relations and bringing about harmony between individuals, as formerly, but rather between large, complex and formidable groups—the corporation or an association of employers, on the one hand, and the labor organization, or a number of such organizations on the other. And yet there are many who still cling most strenuously to the free contract idea, utterly unmindful apparently that the relation between employer and employe is no longer an individual relation.

(*To be continued.*)

CONTRIBUTED

The Story of Channing—His Life, Thought and World-Wide Influence

By J. T. Sunderland

IV.

In concluding our study of Channing, let us consider the results that have come from his work, and especially his world-wide fame and influence.

There have been three very great forward movements in Christianity during modern times.

One was the sixteenth-century revolt against Rome, known as the Protestant Reformation, of which the most important leaders were Luther, Calvin, Zwingli and Francis David—a movement which broke the tyrannical power of the Roman Catholic Church over Christendom, and thus made religious advance possible.

The second was the rise of Methodism, under the leadership of John and Charles Wesley, which carried Christianity to the common people as it had not been carried before.

The third was the liberal Christian or the Unitarian movement, which aimed at the full emancipation of the human soul, and therefore at making Christianity rational, ethical, spiritual, social and practical. Of this third movement, Channing, far more than any one else, was the leader in this country. But his influence was not confined to America. His writings have gone into nearly or quite all civilized lands, and gone by reason of their recognized worth—their sympathy with freedom, their daring, their spiritual beauty and charm, their breadth of religious vision, their morality uplifting power.

As indicating how early his thought attracted wide public attention in England, I may state that some years before his death a collection of his sermons and essays was published in London. This was two years earlier than any similar edition of his writings was given to the people in this country. Both Scotland and Ireland followed with separate editions of their own. Later, at the centennial of his birth (in 1880), a notable shilling edition of nearly his complete works, in one volume, was published in England. To avoid risk in his undertaking, the publisher invited subscriptions beforehand from all persons interested, promising to go forward and issue the proposed cheap edition if 10,000 copies were subscribed for. Many said he had set his number unreasonably high; there was no preacher anywhere in the world whose sermons could be sold to the number of 10,000, thirty or forty years after his death. To the surprise of everybody, not only was the required number subscribed for, but the subscriptions almost immediately ran up to 20,000; and if reports circulated at the time are to be credited, nearly 100,000 were finally sold.

It has been asserted repeatedly that no other ser-

mon preached in this country ever commanded so universal attention or was read by so large a proportion of the American people as Channing's Baltimore discourse. And the interest it created here was communicated at once to other lands. Not only was it republished in England, but it was translated immediately into several European languages and circulated widely on the continent. This was followed later by the translation and circulation of many of his individual sermons and essays, and later still, as has already been said, by collections, and in some cases by nearly complete collections of his works. His thought attracted particular attention in France, Germany, Holland, Sweden, Italy and Hungary. There is also evidence that his writings early had a wide reading among the educated classes in Russia. The unanimity with which the greatest minds of all lands, sects, parties and religions have bowed in loving honor to Channing's name, is one of the notable phenomena of the religious world in the past one hundred years.

Let me cite a few American tributes.

John White Chadwick, the latest American biographer of Channing, assigns to him a particularly high place in connection with social reform. He says: "As Spencer was the poets' poet, so Channing was the reformers' reformer. . . . If, since Channing died, philanthropy has had freer expansion in Boston than in any other city, if there the treatment of the poor, the blind, the insane, the criminal, has excited the most careful thought and attracted the most faithful service, if for educational light and leading Boston has been pre-eminent during this period, may it not be said, while every other valid claim is cheerfully allowed, that no other personal influence has been comparable with that which flowed from Channing's mind and heart?"

William Lloyd Garrison declared that Channing is to be ranked among "the foremost teachers, exemplars and benefactors of mankind." Andrew D. White, the first president of Cornell University, and later Ambassador to Russia and Germany, calls Channing "one whose life and thought are a blessing to all nations." James T. Field, writing of the world's debt to Channing, says, "I always think of him in Wordsworth's phrase as one

> attired
> With sudden brightness like a man inspired."

All four of our most eminent American poets, Bryant, Longfellow, Whittier and Lowell, besides not a few others of less note, have embalmed his name in their verse. When Channing died in 1842, Lowell laid a noble poem on his grave, of which these are a few lines:

> Farewell, good man, good angel now! This hand
> Soon, like thine own, shall lose its cunning too;
> Soon shall this soul, like thine, bewildered stand,
> Then leap to tread the free, unfathomed blue.
>
> When that day comes, O may this hand grow cold,
> Busy, like thine, for Freedom and the Right;
> O may this soul, like thine, be ever bold
> To face dark Slavery's encroaching blight!

Longfellow wrote of him:

> The pages of thy book I read,
> And as I closed each one,
> My heart responding ever said,
> "Servant of God, well done!"
>
> Well done! Thy words are great and bold;
> At times they seem to me
> Like Luther's in the days of old
> Half battles for the free!

Nor less warm was Whittier's tribute:

> And thus the common tongue and pen,
> Which, world-wide, echo Channing's fame
> As one of Heaven's anointed men,
> Have sanctified his name.
>
> In vain shall Rome her portals bar,
> And shut from him her saintly prize
> Whom in the world's great calendar
> All men shall canonize.

The tributes to his worth and greatness that have come from beyond the sea are not less cordial or emphatic. Channing visited England and went to see Wordsworth. Years afterward the poet would point with emotion to the chair in which he had sat, and say, "There sat Dr. Channing." Coleridge, after his interview with the great American preacher, said: "Dr. Channing is a philosopher in both possible senses of the word. He has the love of wisdom and the wisdom of love." Rev. Sydney Smith, the distinguished English wit and divine, once wrote to a friend: "I preached a good sermon this morning, as good and great as any of Dr. Channing's. In fact it was Dr. Channing's."

Dean Stanley, on his last visit to this country, was especially desirous to visit Channing's grave. And in an address delivered after his return to England, on "The Historical Aspect of the American Churches," he speaks of Channing in the warmest terms, declaring his to be "one of the few names of the new world which have acquired not only an American but a European splendor."

The Emperor Don Pedro of Brazil, when he visited the United States, was desirous above almost everything else of visiting the grave of Channing.

The following tribute to Channing comes to us from Prof. Henry Drummond of England: "A book that influenced me was the book of a Unitarian, Dr. Channing of America. He taught me to believe in God. Of course I believed in God before. My father and mother believed in God, and so I did; but that was credulity. If they had been Mohammedans, I would have believed in Mohammed; or in Confucius had they been Confucians. My belief was no credit to me. After reading Channing, I began to see what it meant really to believe in God. Before, God was an uncomfortable presence in one's life. Channing taught me to see that God is a grateful presence. It is a splendid thing to feel that there is a God like that, and I can never be grateful enough to Channing for the first impressions I received of what God really is."

That gifted and noble preacher of the Church of England, Frederick W. Robertson, writes in his memoirs: "A religious lady found a volume of Dr. Channing's on my table, a few days ago, and was horror-struck. I told her that if she and I ever got to heaven, we should find Dr. Channing revolving round the central light in an orbit immeasurably nearer than ours, almost invisible to us, and lost in a blaze of glory."

Baron Bunsen, the eminent German scholar and statesman, in his great work, "God in History," selects from the Protestant Christian Church of the whole

world five men who, in his judgment, stand pre-eminent as representatives of the divine presence in man, or prophets of the religious consciousness. The five are Luther, Calvin, Jacob Boehme, Schleiermacher and Channing. "Channing," he says, "is an antique hero with a Christian heart. He is a man like a Hellene, a citizen like a Roman, a Christian like an apostle."

In France, Ernest Renan wrote a notable essay on Channing. Jules Simon, President of the French Academy of Moral and Political Sciences, said of Channing: "Time cannot weaken the force of his apostolic teachings, which deserve the attention of all nations." To an important work of four hundred pages on "Channing and His Writings," M. de Rémusat wrote a preface hailing him as a prophet who belonged to no one sect or communion, but to the Universal Church of Christ. Nor was his praise confined to Protestants. The eminent Roman Catholic scholar, M. Lavollée, wrote a book of warm appreciation, whose literary quality was so high as to cause it to be "crowded" by the Academy.

Rev. Joseph Cook, during his pyrotechnic career in Boston some years ago, was fond of saying that Channing's influence was passing away. Prof. David Swing of Chicago answered him, saying: "Joseph Cook declares that Channing's influence is on the decline. If this is true, the explanation must be found in the parallel that the fame of abolitionism has declined because the slaves have become free—in the parallel that after the woman in the Bible had found her lost piece of silver, she quit weeping for it. Channingism has perhaps failed, like the Alexander, because it has no more worlds to conquer. If Channingism has failed, it is because it has been so absorbed by the American church, and assimilated, that it has lost its definite outline by becoming almost universal."

I am able to give some testimonies regarding Channing's influence in the Orient which seem worthy of notice.

Channing's works early found their way to India, and have always been popular there. No American religious writer, unless it be Emerson, is read there so much or with so great favor. Wherever I have been in India I have found the works of both these writers in the more important libraries. With the leaders of Brahmo Somaj they are held in especial high regard.

Rev. Charles A. Dall, who for thirty years was a Unitarian missionary in Calcutta, put in circulation many hundred copies, indeed I think not fewer than a thousand copies, of Channing's complete works, besides many copies of his life. In all parts of India I found traces of these fruitful volumes, that sowed the seed of a form of Christianity which India welcomes as she welcomes no other. I remember that after an address which I had delivered at the Brahmo Somaj in Madras, in Southern India, a man came to me from the audience, introduced himself, and told me he had walked a hundred and sixty miles hoping to get from me a copy of Channing. Years before he had obtained from Mr. Dall a volume of Channing's works. This he had read and reread, and loaned and continued to loan, until the book was entirely worn out. And now he was deeply desirous of obtaining another copy. Could I furnish him with one?

In the Khasi Hills, in the northeast of India, there is a group of six or eight Unitarian churches. The first Unitarian seed planted there was from a volume of Channing which had been lent by a Brahmo Somaj teacher, who possessed it and prized it very highly, to a Khasi young man who was a surveyor in the employ of the Government. This young Khasi surveyor had been educated in a Calvinist Methodist mission, and was very much esteemed and valued by the missionaries as a leader among their young people. But the hard and dark and, as it seemed to him, unreasonable doctrines of Calvinism, had never satisfied him. Something in his better nature had always revolted against them. When the volume of Channing came into his hands, it seemed to him like a message from heaven. It brought light, it brought joy. Here was a Christianity that commended itself at once to his reason, to his moral nature, to all that was highest and best in him. This is not the time or place to tell the story of the development of that interesting Unitarian movement in the far away Khasi Hills, from its first beginning to what it is now; but it is inspiring to know that primarily it is the result of seed sown more than half a century after his death by the great and honored American Unitarian leader.

Soon after the conversion to Unitarianism of Mr. Singh by the writings of Channing, word came to Dr. Brooke Herford, at that time minister of the Arlington Street (Channing's) Church, Boston, Mass., of the conversion to the Unitarian faith of a Mohammedan barrister of some distinction in Central India, named Akbar Masih. It soon developed that this conversion also was the result of a volume of Channing put in circulation by Mr. Dall. Dr. Herford maintained a correspondence with Mr. Masih for some years, furnishing him small sums of money for printing and other forms of propaganda activity. I had the privilege of visiting him in the city of Allahabad, where I found that while he had organized no Unitarian churches, yet, as the result of his preaching, writing, private activity, and circulation of Channing's works, he had brought considerable numbers of Mohammedans in that section of India, some of them men of influence, into knowledge of and sympathy with liberal Christian thought. While Trinitarian Christianity had no power whatever to reach Moslems, their minds being absolutely sealed against it on account of its Trinity idea, he found that Unitarian Christianity as taught by Channing had much to command their attention and win their respect and favor.

In my own experience, not only in India but in Japan and Syria, I found much to confirm the testimony of Mr. Masih. One experience was striking and significant.

On returning from one of my visits to India, I traveled through Egypt, Palestine and Syria, and happened to be in Jerusalem at the time when Père Hyacinthe Loyson, the distinguished reformed Roman Catholic preacher of Paris, who for many years drew such crowds of listeners to the Notre Dame Cathedral, was making a somewhat extensive visit in Jerusalem and Palestine. Père Hyacinthe, learning through his wife, with whom I happened to have some acquaintance, that I was in Jerusalem, sent for me for an interview, to tell me of his recent remarkable experiences with the Mohammedans of Morocco, Tripoli, Tunis, Egypt and Syria, and to send by me a message to the Unitarians of America and England. For

two years he had been traveling through the cities of all Northern Africa and Syria, and holding "conferences," as he called them, with the leading educated Mohammedans of those cities, with a view to creating closer and more sympathetic relations between Mohammedans and Christians. The thing that had impressed him everywhere, he declared, was that the only form of Christianity that could get any interested and sympathetic hearing among Mohammedans was Unitarianism, or, as he liked to call it, "the religion of Channing." He was amazed to find that Channing was so well known among educated Mohammedans. Not a few of Channing's writings had been translated into Arabic and widely circulated; and everywhere they had attracted great attention and won favor by their breadth and lofty spirituality. "Channing," he affirmed, "is the one great Christian prophet of the modern world who has a message for Islam—the one Christian prophet to whom Mohammedans will listen." "Tell the Unitarians of America and of England," said Père Hyacinthe to me over and over with great earnestness, "to send missionaries with Channing's gospel to the Moslems. They will receive a warm welcome, and they can do untold good. Again and again he declared, "My extensive experience shows that the Christianity of Channing is the one form of religion that can give to the Mohammedan world the spiritual quickening and regeneration which it needs, and which its best minds are dimly reaching out after."

From all these testimonies that I have cited (and multitudes of others little if any less striking might easily be obtained) it seems to be clear that Channing has taken his permanent place, not simply as a great American, or as the leader of an important advance Christian movement in America, but as something larger—as a world prophet, a world teacher, an influence for the spiritual liberation and uplift of humanity, that can neither die nor be confined to any one nation, race or age.

(End.)

BE NOT AFRAID.

Be not afraid. There is no harm
Can come to those who trust
The God who rules both wind and wave,
Whose laws are kind and just.

Be not afraid. Where'er thou art
His love is with thee still,
And all things in the end bring good
To those who do His will.

Christian Science Sentinel. —*Pearl Holloway.*

THE SINGER.

The world gave him a sneer
And scorned his foolish dream,
But, dauntless as sincere,
He followed still the gleam;
No place could he adorn
Among the great and strong:
The world gave him its scorn,
He gave the world—a song.

But trouble came to earth
And made all mortals sad;
It stilled the house of mirth,
No spirit then was glad;
Through all that bitter night
Was one whose heart was strong:
They brought him forth with might,
And asked of him—a song!

—THOMAS CURTIS CLARK.

SELECTED

The Jews

Henry Ford Attacks Them; But How Much We Owe Them, and How Mean Christendom Has Been

Henry Ford in his newspaper continues his attacks on the Jews. Mr. Ford has been liberal and fair-minded in his views on most subjects. His attitude toward the Jews is unaccountable and deplorable.

It has been often said that it is difficult to frame an indictment against an entire nation. It is still more difficult to frame an indictment against a race, if the Jews may be called a race, and particularly against a race which has for so many centuries played such a creditable part in the history of the world.

It is not easy to understand the prejudice and hostility which exist against the Jews and which in the past have led to some of the most cruel and shocking persecutions that have stained the pages of history. But this we know, as civilization, enlightenment, education and progress advance, toleration and fair-mindedness toward people of Jewish birth increase.

Bancroft says that Maryland was among the first colonies which adopted religious freedom as the basis of the state, but its religious freedom was limited to those who believed in Christ, and was accompanied by a proviso which declared that any person who denied the trinity should be punished with death. Even after the Revolution, no one could hold any office under the government of Maryland without signing a declaration that he believed in the Christian religion, and not until 1825 did the legislature pass a bill giving the Jews full civil rights.

Oscar Straus has written a notable essay, showing the wholesome influence of the Hebrew Scriptures and the ancient Hebrew commonwealth upon the origin of republican government in the United States. He points out that the Jewish rabbis, the Isaiahs and Jeremiahs of old, were the first revolutionists. From the Hebrew Bible grew the Reformation. The ideals of equality of rights, uplifting the lowly, suppressing privileges, of abolishing class barriers and the promotion of human brotherhood are all found in the teachings of the Hebrew prophets.

How strange that Christian nations should be prejudiced against the Jews when it was a Jew who founded the Christian religion and when Jewish literature holds a position of such supremacy among all Christian nations. A very large proportion of the ancient literature of the Jews, comprising their poetry, history, legends and the words of their great moral and religious teachers have been gathered together in the book we call the Bible, and which we consider the book of books.

The idea that Queen Isabella pawned her jewels to raise the money for the expedition of Columbus has been exploded. The money came from Jews, Luis Santangel, Gabriel Sanchez and Juan Cabrero. There were many Jews who accompanied Columbus on his first expedition and there were many Jewish scholars with whom he took counsel as to the possibility of sailing around the world.

Jews have distinguished themselves as soldiers and patriots. Fifteen Jewish officers served under Wellington at Waterloo. When Robert Morris was mak-

ing his appeal for funds to finance the American Revolution, one of the men who most generously responded was a Jew, Haym Salomon. He immediately subscribed $300,000 and in all furnished over $600,000, not a penny of which was ever repaid to him or his heirs. He sacrificed almost his entire fortune to the cause of American independence.

In the Civil War 8,000 Jews took part, although there were but 150,000 Jews in all the country at that time. There were eleven naval officers, forty staff officers, nine generals, eighteen colonels and two hundred and fifty captains besides many minor officers in the war.

In science the Jews have distinguished themselves. They were the first astronomers, and Sir William Herschel, the greatest astronomer of his day, was a Jew. They have distinguished themselves as inventors. Bernstein, a Jew, patented the first invention by which two distinct telegraph messages could be sent over one wire at the same time.

In the realm of politics and political science, Jews have taken a high rank, Marx, Lasalle and Benjamin Disraeli were Jews, as well as Oscar S. Straus, a prominent member of President Roosevelt's cabinet. America's greatest labor advocate, Samuel Gompers, is a Jew.

In the realm of literature Jews have worthily distinguished themselves. We have only to mention the names of Heinrich Heine, Cæsare Lombroso, Max Nordau and Zangwill. And among our greatest actresses we find the Jewesses, Rachel and Sarah Bernhardt. Among the names of the great musicians of the world, we find Felix Mendelssohn and Rubenstein.

It would be easy to extend the list of the names of distinguished Jews in every realm of human achievement, and to find justification for the exclamation of George William Curtis:

"How much we owe to the Jews, and how mean Christendom is!"

—*Wisconsin Leader.*

A GROUP OF POEMS

By ELISABETH ZULAUF

A SONG OF LIFE.

The still white mountain dawn is mine
  And the viking call of a stormy sea—
Little white clouds and a blasted pine
  And the light of the stars are the soul of me,
  —With petals that fall from the apple tree.

I am life and the fire of the sun,
  New moon and the ragged mountain line—
  And a tender twist of eglantine.
The storm torn sky and my heart are one,
—With the strength of a World that is just begun!

SANCTUARY.

There is a place within my heart
  Where lovely shadows lie;
I go to seek God's peace amid
  Its radiant mystery.
There is an altar where I kneel
  To hear great music rise—
And all my little joys bow down
  To hide their streaming eyes.

TO ONE DEAD.

O candle-flame that shone so little while
Yet lit a little world so glorious!—
Now that the sudden dark is come I must
Grope out my weary unknown way alone,
Must patient seek the wonders you have shown:

So shall you guide me still—although your light
  be gone.

MOUNTAIN SONG.

I who am young and lithe and swift—
Bewildered—restless—wondering,
Who hear with awe the pine-tree's psalm
And know not anything—
  Yet sing!—

I hail Thee, Mountain Brother—you who lift
  Your head above the ages long,
  You who are old—and still—and strong,
Who know all things, have seen Creation:
  And art calm.

FOR A BIRTHDAY.

Why should we reckon up an age by years,
As if to make the way to death the Goal?
  We know that life is an eternal thing—
  That after Winter's silence comes the Spring.
Then rather count by joys and hopes and fears,
And deeds and thoughts that mark a growing soul.

A LAMENT.

Dwainie—the woods are streaked with mist
  Purple and dusky brown;
And silently—soddenly, one by one,
  The leaves are coming down.
They settle and drift in my mirror-pool—
A track of shining gold,
  And straggle along the ragged edge—
  A little wind runs through the sedge,
For the day is old.

All of the little merry birds
  Long have flown down the sky;
But we—we wait for the tearing winds—
  The hills and the trees and I.
We wait for the dark and the lashing storm
That shivers the strongest pine;
  For that is our birth-right—joy and pain,
  The free wild wind and the blinding rain—
The hills' and the trees' and mine!

Waiting—I used to make a pipe
  Out of a hollow stem:
The waiting trees—they cannot sing
  And I must sing for them.
I sit by the rim of my mirror-pool
Where twisted roots entwine,
  And play the pain that is in my heart—
  The joy and the dread that I cannot part—
The hills' and the trees' and mine.

Dwainie—the summer of gold is gone,
  The sun sets stormy red—
But you are far in the land of flowers
  Where summer is never dead.
You need no thought of the mountain pool—
My heart is hurt with song . . .
  Give strength, O hills and forests great,
  To fight and suffer and sing—and wait
Long—so long!

THE FIELD

THE POLITICS OF THE KINGDOM.

One of our friendly critics says, "there'll be no political parties in the Kingdom." Granted, yet we need one now, either an existing party or a new one to *remove the obstructions* to the coming of the Kingdom. How shall every valley of corruption and ignorance be exalted, every mountain and hill of injustice, deceit and fraud be made low, the crookedness of public affairs be made straight and the rough places of poverty and crime be made smooth, except by a mighty uprising of the people of all classes, registering their demands that the will of God instead of the will of mammon shall be "done on earth"? And how can they register those demands more effectively than through political methods already established?

The fundamental purpose of every political party should be to "make straight in the desert a highway for our God." In other words to seek the highest temporal and spiritual welfare of the race.

No party seeking less than that has a right to exist.

To apply this to existing parties would be revolutionary. The Socialist Party with its demands for fundamental righteousness and justice approaches it more nearly than any other.

Here is a civilization in which war, injustice and crime prevail and increase; a world of abundant supply—more food, clothing, necessities and luxuries than the whole race can use—yet millions are actually starving* and millions more are robbed of the necessities for a decent existence. Why have the old parties so long ignored such a condition? Why has organized religion taken no steps to claim the promise of the Man of Nazareth that if the world was run on His plan poverty and crime would be unknown? One of his severest rebukes was "the poor ye have always with you." It is equally true today because we reject his social plan. The primal need is that all parties, both political and ecclesiastical shall seek primarily this spiritual and material welfare of the race as taught by all the great prophets and teachers of history. With some parties this is impossible because of their subservience to mammon. Such parties (whether political or ecclesiastical) must die, for the triumph of the Kingdom is certain.

The world is weary of palliatives, makeshifts and delays. It faces a crisis and needs not reform but regeneration. The present system which produces so abundantly of evil conditions must be abolished and in its place must be erected the Kingdom taught by the Carpenter of Nazareth, the greatest of a race of prophets, the supreme teacher of the human race and "the only practical statesman the world has ever produced."† Not a theological or church movement (though His program must be the dynamic of the coming church) but the practical incorporation into all human affairs of the plain economic and social teachings of this practical statesman, this greatest teacher. Until this is done all efforts at correcting surface evils will be but ineffective palliatives while our entire civilization travels rapidly toward the pit into which Babylon, Egypt, Rome and other civilizations sank for like reasons.

The late Professor Rauschenbusch, one of the greatest of present-day prophets, states the situation thus:

"We are actors in a great historical drama. We are standing at the turning of the ways. It rests upon us to decide if a new era is to dawn in the transformation of the world into the Kingdom of God or if western civilization is to descend to the graveyard of dead civilizations and God will have to try once more."

It has long been hoped that some party or movement might measure up fully to this situation. In that hope the following preamble was offered for incorporation in a recently proposed party platform. Had it been adopted a new and useful party might have been born whose ultimate triumph would have been assured. It was refused but is hereby suggested as the basis of a platform for any party for any year. It is a possibility for parties now in the field. It is non-ecclesiastic but both the platform and the planks now added are solidly based on definite teachings of the Carpenter of Nazareth, and the other prophets all of whom plead in truest harmony for the adoption of the Kingdom of God as the only practical world polity.

PREAMBLE

"We recognize a World Crisis; a condition which threatens to result in universal chaos and disorder. The next and greater war is already under discussion and internal dissensions are rampant in all countries. There is no peace and can be none while the world is organized on competitive and individualistic lines as at present. These conditions mean more to this nation than to any other. Because of our recognized abilities and leadership the burden of the world is already laid upon us.

"If America does not take on a saving knowledge and purpose and definitely enter upon a course of international action looking toward real political and industrial salvation of the world, then the world is lost and America will finally go down to destruction with it, with the new heaven and new earth deferred until those who come after us get wisdom to profit by our rank ignorance and selfishness.

"Confronted by such a world situation what shall America do? The times call not for palliatives but for CURE. The sacrilege of piffling partisanship must be rebuked and destroyed. Oppression and exploitation of the people by various economic and political conditions must cease. Spiritual forces must be given freedom to operate. They cannot operate freely while the world is run on a mammonized system which keeps mankind in virtual slavery to special privilege and private profit.

"The cure for present evil conditions, with salvation for America and the world, lies solely in changing our civilization from one of strife, hate, want, war and competition, to one of brotherhood, justice, plenty and co-operation—the actual and practical establishment of the Kingdom of Brotherhood taught by the seers, prophets and teachers of all ages." * * * *

The following seven planks, now added comprise all that is necessary for making the Kingdom a practical working reality. It is not put forth as a perfect program. It is a first step, but it includes the fundamentals. It has already many friendly critics of detail and would welcome others. It has also the hearty endorsement of a much larger number. All agree that something must be done, that the Kingdom is the ultimate solution and that this will help to guide "humanity's dazed striving for a better world."

THE SEVEN PLANKS

1. We call for the creation of a National Social Commission of 150 citizens—three to be chosen from each state including Alaska and Hawaii. At least one-third of the total membership shall be from the rank and file of Organized Labor, and all without discrimination as to sex, race or creed. All rules for the conduct of its deliberations and all expenses to be incurred and expenditures to be made in the prosecution of its labors to be dictated by the Commission itself—any major fraction of this Commission to have power to act.

The general purposes of this Commission shall be:

(a) To formulate plans for the abolition of the present money-ruled, profit-making system which sets men at each other's throats and which is the fundamental cause of war, poverty and crime. A new and better system is imperative, hence,

(b) To promote the installation, as rapidly as possible, of a co-operative and fraternal system in all human affairs; a system in which equality of opportunity and of material supply shall be insured to all; in which all public utilities and natural resources shall be owned by the people and operated primarily for the general welfare instead of for private gain, and in which men shall not be enslaved by wages or profit.

(c) To promulgate and publish to all the nations of the earth the purposes, plans and methods of this Commission, to the end that other peoples (some of whom are already far advanced towards these ends) may be led to take similar and reciprocal action, thus establishing a League of the Kingdom in all the world.

The creation of this Commission is a simple matter. Interested people in each state will choose men and women whose interests lie along these lines. Not an official action of the state government until demanded by a sufficiently large number of citizens. This Commission must function independently of all political and ecclesiastical machines. (a), (b) and (c) are partly covered by the Social-

*See Hoover's report on the children of Europe.
*45,000,000 starving in China.
†Jerome K. Jerome.

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ist and Single Tax parties. In some particulars, however, they are untouched by any party.

2. The permanent establishment of the right of each adult member of society, giving honest service in some form of social activity, to an equal share of the annual increase of the whole, whether from nature's providing or man's devising, to the end that each may have equal freedom to live a full and complete life in his or her own way and according to his or her own tastes and preferences; this right is not to be limited by any personal conditions or shortcomings other than refusal to contribute one's share of service to the general good, nor by personal wrongdoing except during punishment or when repentance and reparation are refused. Any unused portion of each share is to be released to the general fund at the end of each year, to the end that none shall acquire economic power over his fellows and that all shall have abundance.

Under a co-operative system where enormous wastes and profits will be eliminated, this adult share will be equal to a large income under the present system. There can be no swollen fortunes and no poverty. The parasites only will be troubled and they, as a class, will disappear. For one person to have economic superiority over another makes the latter, to an extent, his subject or slave. "Who owns my bread, owns me." Hence the provision for releasing or returning to the social or general fund any unused portion of each year's share, thus preventing avarice and removing the temptation to acquire, by gradual accumulations, economic power over one's fellows. Equality of opportunity and of material supply only are possible or desirable. In all else in the Kingdom there will be ample room for diversity and truest individualism. The plan to give to each "the full product of his toil" is not only impossible but would at once give the strong an advantage over the weak, which is directly contrary to the great law of the Kingdom. This plank, No. 2, is alone sufficient to revolutionize the world.

3. The rewarding of all members of society for excellence of service or for special achievements in the arts, the crafts, science or the business world, by the bestowal of special honors and the granting of opportunity for greater leisure, or higher service instead of by a larger share of the social wealth, thus providing an incentive to lofty endeavor far stronger than the uncertain money rewards of the present system.

Three of the parables of Jesus bear directly on service and rewards as they will be in the Kingdom. The parable of the Householder (Matt. 20:1-16) provides for material equality, as in Plank No. 2 above. Each man had done his best and each having equal economic needs, received equal rewards. Anxiety as to material needs is banished (Matt. 6-33). The other two parables, the talents (Matt. 25:14-30), and the pounds (Luke 19:12-23) bear directly on the questions of incentive and rewards. In neither case did the faithful worker receive rewards of money or property but in both cases greater honor and a bigger job. In the Kingdom there need be no anxiety as to getting as is now the case. Not to get but to GIVE, to SERVE, to CREATE, to ACHIEVE—these are even now the loftiest human ambitions. They are the joys incident to the divine indwelling. In the present system they are often exercised at the sacrifice of so-called success. In the Kingdom, according to Jesus, their exercise will be unhampered and their rewards enlarged capacity and opportunity.

4. The providing of complete and ample support for the weaker members of society—the young, the aged, the sick. No child shall labor except for his own best development. No man or woman having served for certain prescribed years shall be required to serve after reaching a certain age. Their full share of the annual increase of the social wealth is to be thenceforth continued to them, leaving them free to serve further if, and in any way they may choose or to follow their own inclinations in the use of their time, and this not as a dole of "charity," but as their right as members of the human family who have contributed their full share to the work of the world.

This plank in substance is also part of the Socialist program.

(*To be continued.*)

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